

1: Staden--135  
116, 226, 431

(1553-54) 1928

Tupinamba

"They use also small nets which they make out of long pointed leaves called Tockaun, and when they fish with nets several gather together, each man having his own station where the water is shallow, and they beat the water, driving the fish down into the nets. He who catches the greatest number divides his catch with his fellows."

"They exercise naturall charitie abundantly among themselves, for they daily give one unto another, both Fish, Meale, and Fruits, and also other things: nay, they would be very sorrie, if they saw their neighbours want those things which they have. They also use the like liberalitie towards Strangers: whereof, it shall be sufficient, to bring one example. In the tenth Chapter of this Booke, I made mention of a certaine danger, which my selfe, and two other Frenchmen escaped, to wit, that we were in great perill of death, by reason of an huge Lizard which met us in the way: at that time, wee wandred two dayes through the middle of the Woods out of the way, and indured no meane hunger, [575] and at length came unto a certaine Village called Pavo, where wee had lodged before. There wee were most liberally entertained by the Barbarians. For, having heard the troubles which wee had suffered, and specially the great danger wherein we were, that we were likely to have beene devoured by wilde beasts, but chiefly, that wee were in danger to bee slaine by the Margaiates, our common enemies, neere unto whose borders wee approached unawares: and, seeing also the hurts and scratches of thornes, wherewith our skin was miserable rent, they tooke our harmes so grievously, that I may here truly affirme, that the faigned flatteries wherewith our Countrie people use to comfort the distressed, are farre from the sincere humanitie of that Nation, which we call Barbarous. For, they washed our feet with cleare water (which put me in minde of the ancient custome) every one of us sitting apart upon an hanging Bed. Then

the Masters of the Families, who had already provided meates to be prepared for us, and caused new Meale to be ground, which (as I elsewhere said) is nothing inferiour unto the crumme of white bread, in goodnesse, presently, after wee had beene a little refreshed, sommanded all the best meates, to wit, Venison, Fowle, Fish, and the most exquisite and choicest Fruits, wherewith they continually abound, to bee set before us. Moreover, the night approaching, the Moussacat our Host, removeth all the children from us, that wee might the more quietly rest. The next day after, early in the morning, he commeth unto us, and demandeth, got to Atourassap, (that is, dearly beloved Confederates,) have you quietly rested this night? wee answered, very quietly. Then saith he; my sonnes, rest your selves yet a while, for, yesterday, I perceived that you were very wearie. To be briefe, I am not able to expresse with words, how friendly, and curteously wee were entertained. But wee never travelled farre from home without a Sachell full of Merchandises, which might serve us in stead of money among those Barbarians. [576] Departing therefore thence, we gave our Hosts, what wee thought good: to wit, Knives, Sizzers, Pinsers, to the men; Combes, Looking-glasses, Bracelets, and glassen Beades, to the women: and Fish-hookes to the children.

I one day turned out of the way to lodge in a certaine Village, and was requested by my Moussacat, to shew him what I had in my Sachell, who commanded a great earthen vessel to bee brought, wherein to put my merchandises: I tooke them all out, and set them in order: whereat he greatly wondring, calleth the rest of the Barbarians unto him, and

5: Léry--574-576  
116, 431, 574

(1557-1558) 1906

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saith. See I pray you, my good friends, what manner of man I have entertained with me: doth it not manifestly appeare that he is very rich, seeing he carrieth so great wealth about him? yet those would scarce have beene sold at Paris, for two silver Cardicues. Then, because(as we have said) they love liberall men, that I might procure authoritie and favour among them, I gave my Moussacat the best of my Knives before them all, which he esteemed no lesse, then any one with us would regard a golden chaine, of very great price, bestowed upon him."

... They live peacefully together, sharing fish, game and other foods with their fellow tribesmen and they never eat secretly. One day at the village of Ianouaran there was nothing to be eaten but flour. A young boy came with a partridge, which he had killed. His mother plucked it, boiled it, and then mashed it in the mortar. She chopped mandioca leaves, which she mixed with the meat and manioca flour. She kneaded small balls which she sent to all the families in her hut. ...

A group of hungry savages were able to catch only one crab which they cooked and rolled in flour they borrowed from me; they sat on the ground in a circle and each took a morsel. There were 12 or 13 of them. You can imagine how much each one had since the crab was no larger than a hen's egg.

Generosity is great among them and they shrink from stinginess. [75] If somebody wants something belonging to another person, he frankly says so. The object must be very dear indeed to its owner if he does not give it immediately, provided that the giver will receive in return from the person he has obliged anything that he wishes at any time he asks for it.

They show their generosity more toward strangers than to their fellow-countrymen, so much so that they become poor from bestowing their goods on strangers who come to see them. They consider themselves rewarded if they are held as liberal by those who do not belong to their tribe and they think that their fame will fly to far away regions and that they will be reputed there as great and wealthy. So they make visits to places one, two and even three hundred leagues away, in order to be esteemed for their generosity.

8: Soares de Souza--321  
116, 431

(1570-87) 1851

Tupinamba

When they return from hunting or fishing they share what they have taken with the headman of the house and the rest they give to their wives or to those who receive them in their quarters.... Everything they have is common to the occupants of the house who may need them, thus with iron tools which are the things that they appreciate most, but the same is true of their clothes and their food. When they eat everybody can eat with them, even if he is an enemy and they do not prevent him or raise any objection.